THE OUTLOOK

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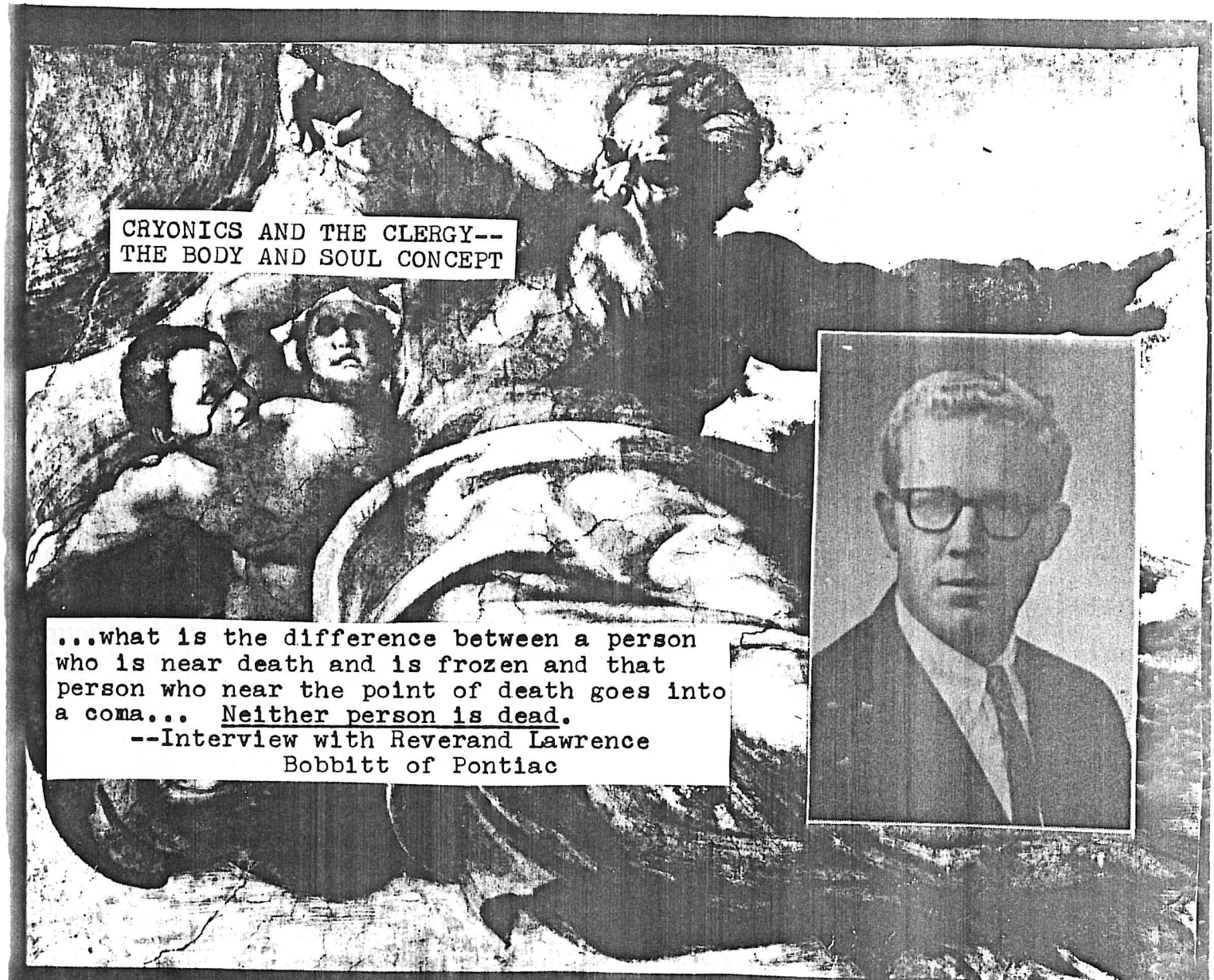
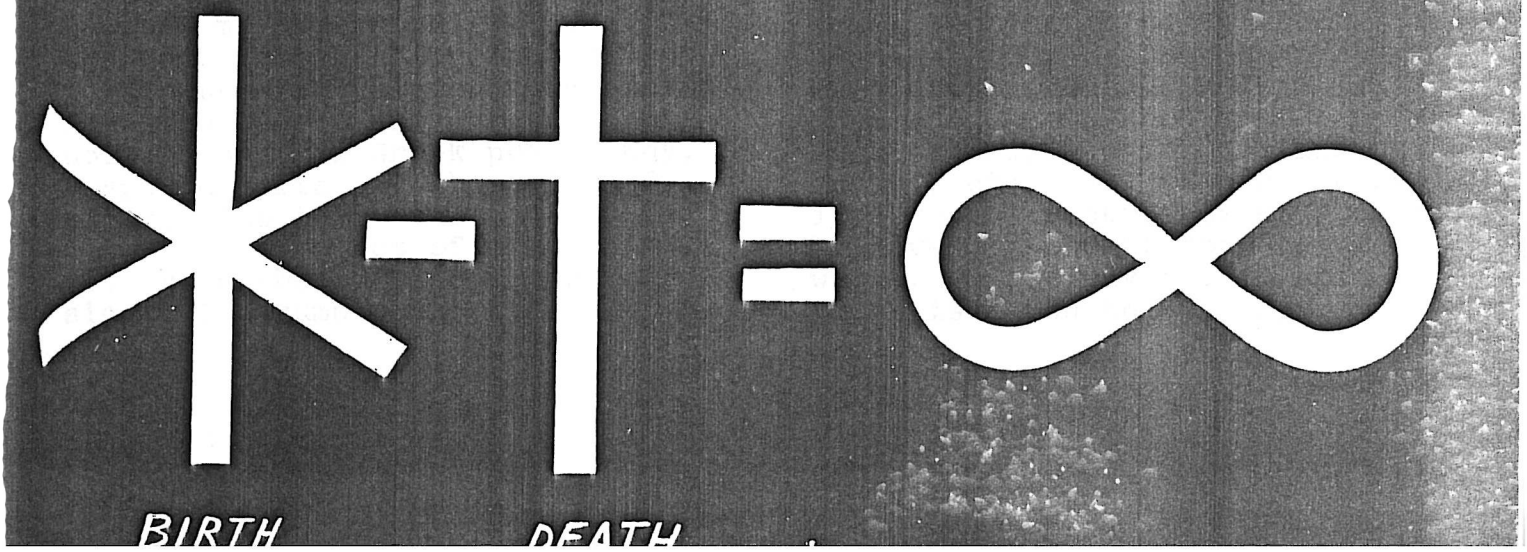

CRYONICS AND THE CLERGY--
THE BODY AND SOUL CONCEPT
...what is the difference between a person who is near death and is frozen and that person who near the point of death goes into a coma... Neither person is dead.
--Interview with Reverand Lawrence Bobbitt of Pontiac



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BODY AND SOUL

by Patrick R. Dewey

Following is an interview with Rev. Lawrence Bobbitt, pastor of THE FIRST CHRISTIAN CHURCH (DISCIPLES OF CHRIST), in Pontiac, Michigan.

Rev. Bobbitt appeared on the panel on mercy freezing conducted by CSM in May of this year. He has been educated at Yale and in Kentucky and New England.

Q. Many religious people seem to hold the belief that death of the body is a matter of little consequence because the soul, which they consider to be more important, does not die with the body but continues to exist in some other, perhaps better, milieu. Materialists, on the other hand, contend that the body and soul are one, inseparable, ergo the death of the body would extinguish the soul. What is your evaluation of the belief that the soul and the body are one and inseparable?

A. I don't have a very well defined theory of the soul, itself, because my understanding is that the soul is something that did not originate with the Christian faith, but beforehand, as your research pointed out, in Greek philosophy, Egyptian cults and this kind of thing. The term soul, therefore, doesn't have a lot of meaning for me. When the body dies, the physical, I assume whatever is intact there also dies.

Q. Then you don't feel that there is a basic, fundamental difference between a soul and the body or that one is more important than the other?

A. Because I probably come down closer to the materialist's understanding of the body and soul being one unit, I don't see one as being more important than the other. The term soul has more meaning for many Christians because they believe, for instance, that the soul does go on. I think that this is a misunderstanding of certain Christian concepts. So I wouldn't say that one was more important than the other.

Q. The concept of resurrection is a Christian belief--the bible speaks of glorified bodies. Could it be possible that rather than going counter to it, cryonic belief in the possibility of successful thawing and resuscitation is in fact identical with the Christian belief in resurrection?

A. No. This brings us into the area of the spiritual body, which was the belief of Jesus, although he didn't specify and explain or speak about the spiritual body very much, and also a belief of Saint Paul, who in First Corinthians spoke quite a bit about the spiritual body. When the physical body dies, when the Christian thinks of the resurrection of his own body, he doesn't think in terms of the physical body or that same body that died. Obviously this is true because we know what happens to bodies which die and are buried, etc. So, when we think in terms of resurrection, what I believe happens at that point, whenever that may be, is that there is a new body, a spiritual

body which comes into being and is different from the physical body that you and I have here on earth. As Saint Paul explains it, it doesn't even have the characteristics of the physical body on earth. So where crynnics is concerned about that physical body, which they are going to resuscitate, this remains the physical body and not the spiritual body. So I don't see how cryonics resurrecting the physical body can fit into the great scheme of resurrection.

Q. What are some of the characteristics of this glorified or spiritual body?

A. That's a good question. As I read my New Testament, I see that it certainly isn't very well defined. The question was put to Jesus: If I die and my wife remarried my brother (which was the custom in those days) and my brother dies and my original wife marries my next brother, etc., all the way down the line of seven brothers, at the time of the resurrection whose wife would she be? Jesus answered by saying that will not matter, because at the time of resurrection we won't be related in the way of marriage to one another. So, not only are the physical aspects of the body but social aspects as well have no meaning in the new resurrected life.

Q. Many scientists, writers and philosophers have predicted that humans will evolve into a race of supermen, provided that research continues. Science fiction writers have visualized a world in which men have bodies which are not only immortal and indestructible, but fantastically strong and sensitive as well. Others have predicted that our social mores will hardly be recognizable. In light of this, do you see any possible link between the spiritual body and that possessed by people in future ages?

A. I certainly wouldn't want to compare the two. There is a difference between the physical body as we knew it twenty centuries ago and as we know it today. Also, I believe there will be quite a difference in the mental capacity between now and five centuries hence. But to compare this with the new spiritual body I think would be unfair and illegitimate because what makes the spiritual body glorious is that God has taken man's place in this ongoing process of existence.

Where cryonics would freeze a body and thaw him out later and plug in these new abilities at that time, I still don't put these on the same level as the possibilities Which God would have with the spiritual body.

Q. Some religious people have felt cryonics to be incompatible with their views, since they feel when a doctor is unable to revive a person the soul has departed and gone forever. Or if not the soul, at least something is dead or gone until the second coming of Christ. However, with the continuing spread of medical advances it is becoming increasingly difficult to determine where the physician's skill ends and death begins. Some patients, for example, have been considered dead for hours and have been revived with the aid of long and sometimes unorthodox procedures.

Thus, couldn't cryonics be considered to be an unusually long and uncertain ... procedure, but still just another in a long line of medical procedures? In other words, how does one go about deciding when a person has fully and completely and irrevocably expired? Certainly not with the cessation of the more obvious life processes. In the bible there are accounts of men who were resurrected who had

been dead for days.

A. First of all, I would like to see those places where you could cite chapter and verse on men having been resurrected who have been dead for days. I think this is one thing which the Cryonics Society should be very clear on. If they want to get through to the religious they must first of all zero in on passages which they think help to support cryonics practices. I'm not convinced at this point there are many. I even have some question as to their historical accuracy.

As you know, the point of death--legal death--is really up in the air these days and almost every day you read in the paper about a person dying and someone questioning in what sense was that person dead. I think this is a real question which has to be sought out.

For instance, what is the difference between a person who, near the point of death, goes into a coma for three or four months. I don't see a great amount of difference as to the physical state of the two persons. Neither person is dead. Both are in a state of suspension. I've always contended that as far as freezing a person near the point of death, before most of the major life signs are gone, is O.K. And you surely wouldn't get any flack from me for doing that or probably from a lot of Christian people.

The point I think where you do get flack is when a person is dead or when the court says he's dead, or when our present legal definition of death fits a person, and then you say, "O.K., we're going to take this body and freeze it and someday we're going to bring it back to life."

The static you'll get from many Christians is, "Well, if the person is dead, then he belongs to God and not to man." Now you can debate that one for a long time, because you might be the type of person who says, "But I don't want to belong to God right after I die. I want to give cryonics a chance." I think that's your right. But before death I see cryonics as just one of many means of trying to extend life.

The can of worms this opens up is: of what value and intrinsic worth is that life which you are extending? That is a very knotty problem.

Q. In your view, what is the purpose of life on earth? How long should one want to live?

A. I'm going to answer that question partially from the traditional Christian stance and then from my own personal stance.

The Christian response to a question like that--and being a Christian minister, I feel I ought to present this view--is that the purpose of life here on earth is to glorify God in all that you do or say or think. That is the purpose of life.

Now, as a man living in the 20th Century, I would want to add to that, or at least to say what glorifying God means in this time.

To glorify God is to live here a meaningful life. It means to be involved with people, with institutions, with ideas which will be fruitful to this earthly life, and to persons who are living now and who will live in the future on this earth. When I can do that, and when I can be of value in that way, then I think I am glorifying God. For me that's what the purpose of life is.

The second part of your question was, how long should people want to live? That's a very subjective

question and requires a very subjective answer. If I were 60 years old and thought I had nothing more to contribute to this life and I had convinced myself of that fact, then maybe that's all the longer I would want to live.

On the other hand, if I were 90 and leading a full meaningful life, helping society and participating in meaningful relationships, then I would want to continue on.

Q. Do you see any conflict between cryonics and religion for yourself or people in general?

A. The conflict I would see between Christianity and cryonics would come at the point where after death the spiritual body becomes a reality for the Christian. This then becomes a new body, a new thing, so to speak. Now if you take the physical body and resuscitate that, it seems like that's where your conflict may be. You may have a sort of split personality. On the other hand, if you should freeze a persn before death, then I don't see a conflict, because I see cryonics as just another mode of prolonging life in the long line of methods they use in hospitals today.

Q. Would you wish your own body or those of relatives frozen?

A. At the present time I am not that excited about the possibilities of freezing--to sign on the dotted line, Pat, like I know you'd want me to. But in the case of a long term illness, such as a person with cancer who could not be cured by 1970 but perhaps by 1975 could be, and if that person were my wife and I knew that through cryonics she could be frozen and thawed out in 1975 and then cured, I would be for it. I haven't convinced my wife of that yet, but that's how I feel.

Q. What advice would you give one of your parishioners on this?

A. I would give my parishioners all of the educational help I could through you and other people in the cryonics program. Then I would tell him that I don't see a great deal of religious conflict.

Beyond that, the person would have to work it out himself. I would give him the tools to make his own decision. I wouldn't, on the one hand, urge him very strongly to do so, nor would I try to dissuade him if it were his will to be frozen.

CALL FOR PAPERS, 1971 CONFERENCE

The FOURTH ANNUAL CRYONICS CONFERENCE AND SCIENTIFIC CONGRESS is scheduled for Saturday & Sunday, June 19-20, 1971, in San Francisco. The Bay Area Cryonics Society, the host society, is very commendably getting an early start on organizing for a well-planned meeting. The call for papers has already gone out.

Those who plan to present a paper should forward the title and a brief abstract as soon as possible. The program is already in its formative stage. Presentations will be limited to 30 minutes to allow time for ensuing discussion.

Exhibits and displays are encouraged from all groups. Space should be reserved now. Please include the title of the exhibit, its format, the space it will require, and any other miscellaneous needs involved, such as a screen or electrical outlet. Participation by members of all cryonics societies is welcomed.

Address all inquiries from now until Nov. 1 to: Michele Navarrete, Sec'y., Bay Area Cryonics Society,

1460 Mills Court, Menlo Park, Calif. 94025. After Nov. 1, write directly to Dr. M. Coleman Harris, President, 450 Sutter St., Suite 2602, San Francisco 94108.

THE LECTURE CIRCUIT FOREVER

Loren Fitzgerald, in San Diego, has sent us a somewhat thought-provoking brochure in which a Stuart Otto--"Lecturer,Author, Philosopher"-- offers a "program as new as tomorrow", a lecture entitled THE CONQUEST OF DEATH?

Sources for the lecture appear to be Mr. Otto's book, HOW TO CONQUER PHYSICAL DEATH, privately published and religiously oriented; Ettinger's THE PROSPECT OF IMMORTALITY; Harrington's THE IMMORTALIST; and the bible. Organizations that have booked Mr. Otto include the Nat'l Secretaries' Assn., Consumer Credit Conference, College of the Sequoias, YMCA of Springfield, Ohio; Planters Peanut Corp., Rotary Club of N.Y., Franklin & Marshall College, the Management Club of Diamond Alkali Co., and various others.

Apparently Mr. Otto is more or less making a living on the lecture circuit. The obvious question is why cannot qualified members of the cryonics societies do as well, or better, and help advance the program. Bob Ettinger, in fact, has spoken on some of the very same platforms; but we ought to work the lode more systematically. We have more to offer than such speakers as Mr. Otto, and also more to gain, since we are interested in recruiting members and advancing the program in specific ways.

Should not each society develop a series of presentations and systematic program of soliciting bookings? We have probably neglected a useful avenue of progress.(Cdr. Fitzgerald is already doing something along this line in his area.)

"DEATH THOU SHALT DIE"

Under the guidance of Craig Halvorson, producer writer, a team came from Michigan State University to make a documentary film about cryonics on Monday, August 9.

Entitled,"Death Thou Shalt Die" (from a poem by John Donne) the film will be shown on Assignment 10, released over EMSB (Michigan State) and should be scheduled for sometime in October.

The crew consisted of Ojars Upatnieks, senior cameraman, assisted by Jerry Carr, Margaret Peterson and Dick Best, film assistants,and Howard Hall, sound engineer.

CONVERSATIONS WITH DALI

We have read and heard occasionally of Salvador Dali's interest in cryonics. A couple of months ago he invited Bob Ettinger, through a friend, to have lunch with him. The lunch was in New York and Bob couldn't make it. But it may be of some interest to quote a few lines from the book, CONVERSATIONS WITH DALI, (E.P. Dutton, 1969)

". . . for my personal and absolute power, the essential thing was to have lots of money. And I hold on to this money because I shall probably have to spend it to make the swine that I am hibernate. . ."

". . . America is the only country in the world making enormous advances in the technology of science. Cybernetics (sic) is close by. And at this very moment in New York, people are working on my earthly immortality. Hibernation specialists are preparing complicated cylinders to lengthen my life expectation greatly."

"There are two(important things about America): the check, and the technology leading to hibernation."

"Ever since the days when I was a babe in arms, the moment anyone spoke to me about death as an inevitable event, I have always shouted, 'Lies!'. I've always felt that in the last minute everything would work out. And I haven't changed my mind. . . . I accept the conquests of science that shall deliver me from death. . . . "

"I firmly believe that science is going to discover methods of deep-freezing that will permit a repeated prolongation of life. . . . I can't help being an optimist. I'll arrive just in time to grab the last discovery and profit from the possibility of survival. . . . "

"When I have a lot of money, I like to get more, and then more, and more and more. But, to the dumbfoundment of all, I'm establishing a $10,000 annual prize this year for any scientist in any country who makes strides in the problem of hibernation . . . . The money I distribute will permit me to cuckold the greatest scientific geniuses alive, for they'll be merely working for me and my survival. . . ."

"I cannot stress too often the hopes I am placing in hibernation. I have great confidence that the scientists of all countries . . . will be making substantial contributions, both practically and theoretically, to the phenomenon of freezing."

"I've got ten million things left to do. I'll start my birth tomorrow. I therefore need an immense prolongation of my life. This is the end which science should serve . . ."

The rest of the book is amusing, sometimes hilarious. Dali is not only an eccentric and poseur, but also very clever, besides having a genuine artistic talent.

From our point of view the lesson, yet again, is that many people--including many of the rich and influential--have heard of cryonics, and are entertaining vague hope based upon it, and even vaguer intentions related to it, but still hold back and commit themselves to nothing.

SING TO ME NOT IN MOURNFUL NUMBERS

Countless songs of war are so beautiful they almost make it a pleasure to die. Numberless ballads of despair are so haunting they nearly seem to make surrender a virtue. Surely we can pluck a few useful notes for cryonics and life, for survival and triumph.

In fact, several "freezer songs" now exist, some inadvertent and some purposeful. We herewith present a few of mixed mood and varying merit.

1. Not composed for cryonics, but almost perfectly suited, is"Lara's Theme" from DR. ZHIVAGO, This version of the lyrics is from the record by the Ray Coniff Singers. (If you don't remember the tune, get the record--get it anyway.) The title of this version is "Somewhere My Love." The melody is beautiful.

"Somewhere, my love,
there will be songs to sing,
Although the snow
covers the hope of spring.
Somewhere, a hill
blossoms in green and gold
And there are dreams
all that your heart can hold.

Someday, we'll meet again,

Someday, whenever the spring
breaks through.

You'll come to me,
out of the long ago,
Warm as the wind,
soft as the kiss of snow.
Till then, my love,
think of me now and then;
Godspeed, my love,
until we meet again."

2. Peter Wolf's DEAD MAN'S BLUES was written for the 1969 conference. The tune, which is some kind of rock or folk or western number probably doesn't matter very much (or does it, Peter?)

"Let me tell you a story'bout a man
A thousand years old,
Sleeping in an icebox
Where it's mighty dark and cold.
He had P-neumonia,
Didn't feel so fine,
So he drew up his papers
And signed the dotted line.

Sign up today!
Don't get the dead man's
blues.

Oh, this young man,
They called him Frozen Fred,
He sure loved living and
He didn't want to end up dead.
He said, 'I want to come back
When things are nice,
So turn my body
To a block of ice.'

Sign up today!
Don't get the dead man's
blues.

Let us tell you good people
Just what you should do.
If life is worth living,
You aint got nothing to lose.
Make your arrangements,
Play it cool.
Freeze your body.
Don't be a fool.

Sign up today!
Don't get the dead man's
blues."

3. Dorsey Burnette, the well known country and western singer, has written a song and made a record of it. He sang it in person at the Los Angeles conference last May. We don't have the music in easily available form, but here are the lyrics:

SUSPENDED ANIMATION

"They freeze a man here
And freeze a man there.
The first thing you know,
They're freezin' everywhere.
Hesitation?
No! SUSPENDED ANIMATION.
It's a-shockin' the nation
Just call it hibernation.

People don't know
What's a-happenin' today.
So I'm here to tell you
That it's on the way.
Hesitation?
No! SUSPENDED ANIMATION.
It's a-shockin' the nation.
Just call it hibernation.

What a sensation!
Suspended animation!
But if the long black hearse
Gets there first,
They put you
In the cold,cold ground.
But when it's a fact
They brought the first man back,
It's gonna be
The talk of the town.
But if they put you in a box,
There's nothing you can do
But lay there and let 'em
Pull the ground over you.

(It seems to lose something without the music.)

4. Bob Ettinger has written what he thinks is the greatest song since "Yes,. We Have No Bananas". It is reproduced on page 8.

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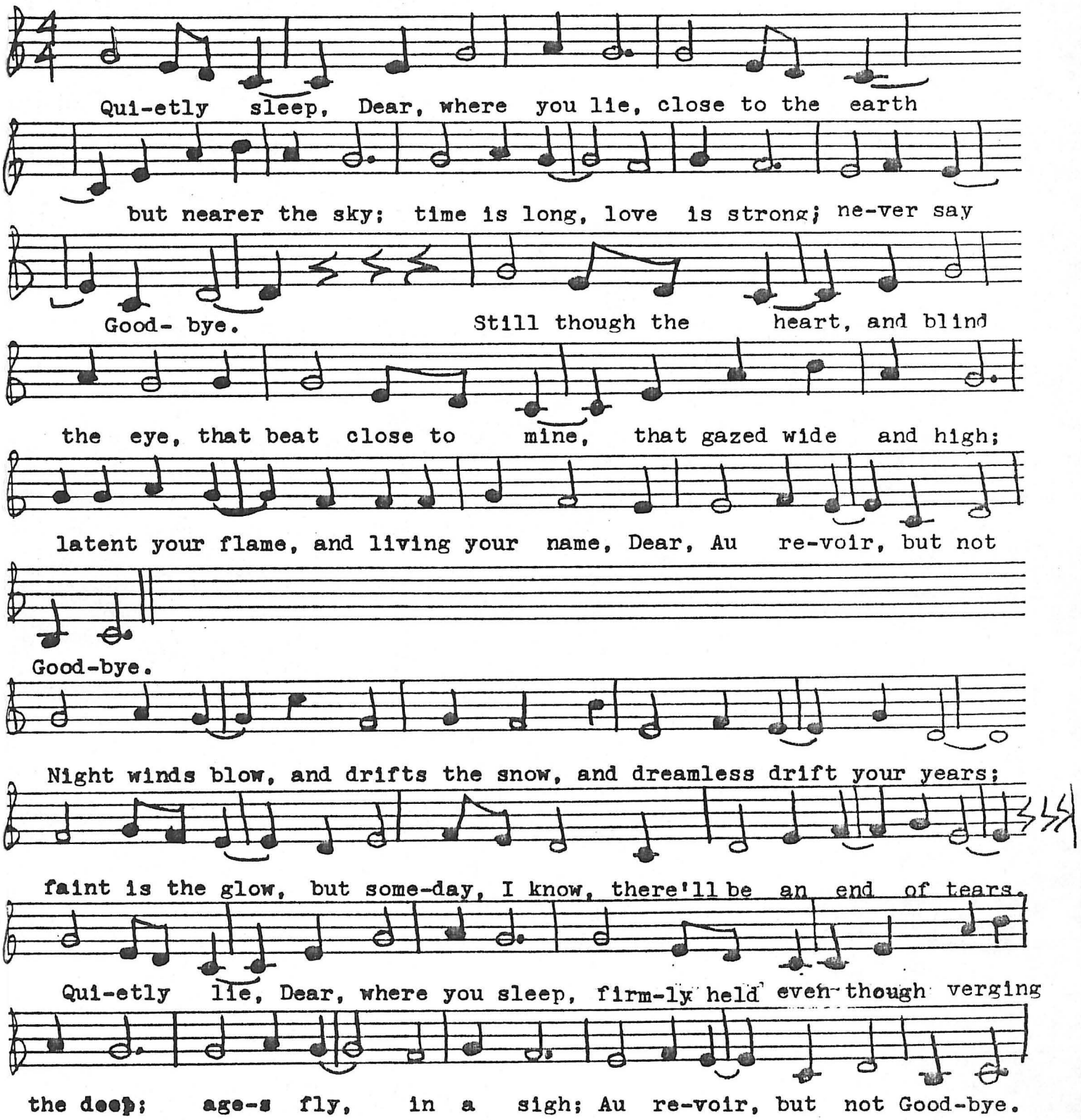
Qui-etly sleep, Dear, where you lie, close to the earth
but nearer the sky; time is long, love is strong; ne-ver say
Good- bye. Still though the heart, and blind
the eye, that beat close to mine, that gazed wide and high;
latent your flame, and living your name, Dear, Au re-voir, but not
Good-bye.
Night winds blow, and drifts the snow, and dreamless drift your years;
faint is the glow, but some-day, I know, there'll be an end of tears.
Qui-etly lie, Dear, where you sleep, firm-ly held even though verging
the deep; age-s fly, in a sigh; Au re-voir, but not Good-bye.

LATE NEWS BRIEFS:

A terminally ill patient in France, and another in Iowa, may be frozen.

Joe Cannon's speaking engagements include one for the local Lions Club, and another for a church in New London.

Dr. Peter Gouras has written a new proposed protocol for the initial stages of freezing preparation, after consultation with Dr. Hossmann in Germany. This important contribution will be summarized in the October OUTLOOK.